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*Beiträge zur Lehre von den Geschlechts-Unterschieden.* Von Dr P. J. MÖBIUS in Leipzig. Heft I. *Geschlecht und Krankheit.* Pp. 39. Heft. II. *Geschlecht und Entartung.* Pp. 45. Hefte III-IV. *Ueber die Wirkungen der Castration.* Heft v. *Geschlecht und Kopfgrösse.* Pp. 47 (5 figs.). Heft VI. *Goethe und die Geschlechter.* Pp. 30. Hefte VII-VIII. *Geschlechter und Kinderliebe.* Pp. 72 (35 figs.).

As the title indicates, Möbius's treatment of the subject of sex-difference covers a rather wide range, not all of which is of decided interest to the anthropologist. The general conclusions of his study of "sex and disease," are, that men sicken and die through their own acts oftener than women, the chief causes of their greater mortality being the use of alcohol and venereal diseases, and that there exists no reasonable ground for ascribing to woman a longevity or resistance to disease that is *sui generis*. The "innate longevity in woman is a superstition." Fewer suicides occur among women because they lack initiative more. If it were not for alcohol and venereal diseases men would have less sickness and live longer than women. For man the slow-killing diseases are more fatal than the plagues so feared by the folk-mind.

A distinguished American psychologist once observed that he might not wish to be "sane according to Lombroso," and for a woman to be healthy according to Möbius might lie as far from rational human desire. His eye filled with the *Vollmensch* (here belongs the happy European), he recked not of "primitive peoples" and the like whose study "adds nothing to our knowledge of human evolution." For Möbius man is nothing if not absolutely and entirely man, and no woman is healthy if sex is not the unvarying center of her being. In his discussion of "sex and degeneration" he treats the physical and mental aberrancies of sex. Man loses, he thinks, in every way by becoming like a woman, while woman, apparently, may gain something by being more like a man. The causes of sexual degeneration are chiefly bad heredity and alcoholism — the former preserves, the latter increases the evil.

In his monograph on "Castration," after giving a historical sketch of the subject, Möbius discusses the physical and intellectual effects of this form of bodily mutilation on the human organism. The origin of castration Möbius, with Bergmann, sees in the custom of marking captives, who were not killed in war or battle, as slaves by depriving them of their *membrum virile*. Observations of castrated men led afterward to similar treatment of animals, tame or in captivity. Very early a religious significance attaching to the sacrifice of the organ in question made castration common alike with priest and with victim. Castration for the purpose

of making singers is the latest of the series. The eunuchs of the Sultan explain themselves. The general effect of castration in youth is to arrest the development of the secondary sexual characters. Popularly speaking, "a man becomes more like a woman," but really what happens is that he ceases to be more like a man. To this essay a bibliography of 53 titles is appended.

The general thesis of Möbius's study of "sex and size of head" is that "the circumference of the head approximately normal in form increases in general with the intellectual powers." His investigation of the heads of distinguished men is based on the records, 600 in number, of Haugk, the hatter, made with the *conformateur*,—of women only 50 were measured. At pages 26–39 the measurements of 360 more or less distinguished men are given, from which it appears that almost all distinguished men are short-headed (brachycephalic),—so, too, with women. Möbius holds that the relation between brain and body is not the same in the two sexes, for "a normal man, even when he is small, requires at least a head of 53 cm. circumference, while a woman gets along quite well with 51 cm.,"—in other words, one may be a clever woman with 51 cm., but not a clever man. The thing lies in the brain that makes the difference. Sexual as well as racial differences of head go back to intellectual differences.

Möbius's discussion of "Goethe and the sexes" is devoted to a consideration of the great German's sayings, "*Das Ewig-Weibliche zieht uns hinan*;" "*Es ist unglaublich, wie der Umgang der Weiber herabzieht*." From an examination of his declarations in prose and verse he comes to the conclusion that the real position of Goethe was about midway between the two expressions quoted. It is rather the "*Ewig-Weibliche*," than the *Weibliche* that leads us on, the ideal woman, not the real one. The famous conclusion of Faust, Möbius thinks, can be interpreted only in light of the fact that Goethe was old and writing with tender recollections of youth. In his completer manhood he would have selected some other ideal. At this point one feels that he would like to hear Goethe demolish, as doubtless he could and would, such arguments.

His monograph on "Sex and love of children" exhibits Möbius in his rôle of resurrector of Gall, the phrenologist, whose organ of "philoprogenitiveness" he seeks to make function again. In three sections he considers love of offspring among animals and men, Gall's doctrine, and skull and love of children. For Möbius love of offspring is an innate instinct deeply rooted in the organism, and he argues for the location of

"the organ of love of offspring," near the "organ of sex-instinct," in the upper part of the occipital bone, corresponding to a special part of the brain. The strong development of this "organ" (it is marked in women) indicates love of offspring. With civilization, according to Möbius, comes a certain dulling of sex-differences and man takes on even some female traits. Thus it happens, perhaps, that there are so many men to-day with a large organ of love of offspring,—women with heads of the male type are less common.

While interesting, and representing, doubtless, a certain tendency of the present Teutonic mind, these views of sex-problems are fortunately not axioms of science.

ALEXANDER F. CHAMBERLAIN.

*Album of Philippine Types; Christians and Moros.* By DANIEL FOLKMAR. Prepared and Published under the Auspices of the Philippine Exposition Board. Manila: 1904. Oblong 4°, 80 plates with introductory text.

The subjects for Dr Folkmar's *Album of Philippine Types* were prisoners in Bilibid prison in the year 1903. It is unfortunate to base an anthropological study on prison subjects unless it be absolutely necessary. Prison cases should everywhere be exceptional and aberrant types, in no true sense representative of their race. It may indeed be that many of the prisoners now held in the Philippines are political prisoners and not degenerate and abnormal to the degree that most criminals would be. But it ought not to be difficult to conduct a study like Dr Folkmar's in villages where an unselected group might be studied and the normal type secured.

This preliminary criticism made, we turn to the examination of Dr Folkmar's Album. Front and side views of each subject are presented, made to a uniform scale, measures being one-half the actual. Opposite the portraits are printed the anthropometric data regarding the subject represented—eight measures and two indices being given. In the same table are presented averages of these measures and indices as taken on a number of individuals from the same tribe as the subject, who was, in each case, chosen as approximating the average. The portraits thus represent the average of the prison representation of their tribal groups. Unfortunately there are errors in these figures as given, and apparently many. Opening at hazard, plate 11 represents a Cagayan with chest measure of .895 m. The average of 5 Cagayans was .864; of 15 from all provinces .856. One can hardly believe an average subject to be so far from these averages and guesses that .859 m. was intended. It is